Volume LX CHICAGO, OCTOBER 10, 1907 Number 6

# UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

LET the minister cherish a reverence for his own nature. Let him never despise it in its most forbidding forms. Let him delight in its beautiful and lofty manifestations. Let him hold fast, as one of the great qualifications for his office, a faith in the greatness of the human soul,—that faith which looks beneath the perishing body, beneath the sweat of the laborer, beneath the rags and ignorance of the poor, beneath the vices of the sensual and selfish, and discerns in the depths of the soul a divine principle, a ray of the Infinite Light, which may yet break forth and "shine as the sun" in the kingdom of God.

*William Ellery Channing.*

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# UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

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PRAYER.

Grant us, O Lord, the grace to bear
The little pricking thorn;
The hasty word that seems unfair;
The twang of truths well worn;
The jest which makes our weakness plain;
The darling plan o'erturned;
The careless touch upon our pain;
The slight we have not earned:
The rasp of care, dear Lord, today,
Lest all these fretting things
Make needless grief, oh, give, we pray,
The heart that trusts and sings.

Elizabeth L. Gould.

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"Corn is King" in Chicago this week. The decorative value of corn was one of the many surprises of the Columbian Exposition, and, of course, this exposition is beautiful. The economic value of corn, to the producer and the consumer, as an article of food for man and beast is a matter of demonstration. In these directions, of course, this exposition being the last is the most successful. The sociological value of corn is perhaps the feature most interesting in the present exposition. Will it help turn the tide from the city towards the country? Will it do something to persuade the farmer boy to stay on the farm and still more, to induce the city boy and man who, for any reason whatsoever, has failed to grasp the winning chance or, having seized it, lost his grip, to turn his face towards the country, to seek on the farm that lost chance. The country clamors for more help. The city is never so prosperous but what to the sensitive ear the groans of the unemployed are heard upon the streets. The country does not offer easy jobs; the farm does not pay big wages; it is a place of hard work, plain clothes and plain living, and in the main of long hours. But it is a place of sure work, sure pay, health and good appetite, and a chance to count one in the life of the world. Furthermore, it is a place where in the long run modest competency, social as well as financial independence, can be obtained; a good place to make a home and to fill the same with wholesome, happy children for whom an education and an unlimited career on any lines in which nature has fitted them, awaits. Corn is King and with his wand he beckons the homeless and the workless to the farm, and in his royal robes he bids those who are on the farm to be content, stay there, take a new hold and keep at it, undismayed and undiscouraged.

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Another lesson to the politicians, another warning to the bosses, has come to the citizens of Illinois, this time in the shape of a decision from the Supreme Court pronouncing the unconstitutionality of that amorphous something which an unscrupulous legislature foisted upon the people in the name of a primary law. This is the second time the Supreme Court of Illinois has put its unqualified stamp of condemnation upon the action of the legislature in its attempts to give a primary law to Illinois that would safeguard the party and its bosses rather than the public and its rights. It is a reflection upon the intelligence, if nothing worse, of the legislature that would enact and the governor that would sign for the second time a law that would not stand the test of constitutionality. The legislature of Illinois always contains a goodly representation of lawyers of more or less astuteness. It is a long time since Illinois has had a governor who was not a trained lawyer and famed as a practitioner. What does this mean? Do the legislature and the governor forget or defy their legal training when they become public functionaries? As the Supreme Court was handing down this decision the city of Chicago, judging from its newspaper activities, was busy in guessing why the new charter was defeated by such an overwhelming vote. There were many causes that entered into the defeat of the charter, but the prime and efficient cause was the determination of the independent voter of Chicago to rebuke the persistent arrogance of the political manipulator of both parties who, reckoning on the dire necessity of Chicago "fixes" the new charter to their liking, believing that anything would go and that it was their golden opportunity. It will not do, gentlemen. The Chicago voter begins to realize the meaning of independency and he is to be reckoned with more and more.

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In spite of the popular interest which has been evinced in the fight for a telephone service in Chicago, which shall at least show some consideration to the patrons and not leave them entirely at the mercy of a pitiless corporation, there seems not a little reason for fearing that the City Council will pass the new ordinance extending the franchise of the Chicago Telephone Company to 1929. Alderman Len Young, of the Sixth Ward, chairman of the Council Committee, asserted some time ago that forty-three of the seventy aldermen were prepared to vote for the ordinance as it now stands and to fight proposed amendments. Among the amendments which Chairman Young vigorously opposes is one to reduce the flat rate from $125 to $100 per year and another to permit a two-party line nickel phone on a basis of ten cents daily guarantee, instead of fifteen cents, as now proposed,

and a third granting the privileges of a private switchboard to those who pay the full rate for two or more trunk lines so that such subscribers can have as many local lines as they desire by the payment of $5 per year each. As regards this last amendment which is so vigorously opposed some subscribers are rash enough to think that if they pay for two or more trunk lines, they ought to be privileged to maintain as many local lines at their own expense as they please so long as they pay for unlimited service in any case, and not be compelled to pay $12 or even $5 a year for each extension. But we do not wish to debate the matter, only to call attention to the fact that in the absence of a vigorous and emphatic expression of public opinion, the City Council is about to saddle an ordinance on the city giving a franchise for a long term of years, not only without any justification or ethical basis at present but also without an opportunity for remedying the error in the near future. We should like to see such a demonstration on the part of the telephone users as would convince the Council of the penalty in store for those who thus violate the trust imposed upon them. General Apathy wins more battles than any other leader in civic or social life!

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Lars P. Nelson, in the *Swedish World* published in Chicago, offers a carefully elaborated scheme for a "Parliament of Man" and "High Supreme Court of the World." It is one more of the many attempts to think out and to realize in actual life that which the soul of all wise men crave, viz., an organization that will give the highest ideals of the world some effective means by which the best people of all forms of faith can pool their convictions, combine their aspirations, in such a way as to make for the universal peace among men and disarmament of nations. Mr. Nelson assumes that secular governments of their own volition can never accomplish disarmament or abolish conscriptions, while on the other hand he thinks that a combined effort on the part of the religious forces of the world would create a public opinion strong enough to compel secular governments to limit armaments and finally disarm and keep the peace. He thinks an international congress of the religious people of the world would accomplish more in a decade than can be accomplished in a hundred years by Hague Conferences. With all this we heartily agree. The details of his plan are to our mind more curious than efficient. They indicate a mind working along theoretic lines, backed by the conviction that what is true in principle must be eventually reduced to practice. His dream is that the seat of this Parliament should be established in Jerusalem; that the Jews of the world should elect forty delegates, which would serve as a sort of Senate to the body. The remainder of the delegates should come from the different sections of the world, appointed by any method that might be determined upon by the various religious and geographical interests involved; the proceedings of this Parliament or court to be conducted in Esperanto, the universal language, and the records to be kept in the same. We have said enough to condemn the scheme in the minds of most of our readers. We have no argument to make in favor of the practicability of this scheme unless it be to show the futility and impossibility of details, but we do unhesitatingly affirm our faith in the practicality of a world congress of religion which will represent a cumulating public opinion that will have much to do in shaping the political policies and diplomatic relations of the nations.

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### "The International Congress" in Chicago

The postscript to the great Boston meeting held in Chicago was altogether a delightful affair to all parties concerned. Three delegates from over the water were escorted to Chicago by Rev. L. G. Wilson, secretary of the American Unitarian Association, but he dropped them soon after his arrival and went on his way missionarying. The entertainment and, still more, the utilizing of these men, was intrusted by the international secretary, Mr. Wendte, to Mr. Backus, of the Western Unitarian Conference; Mr. Case, pastor of the St. Paul Universalist Church, and Mr. Osborne, secretary of the Congress of Religion. Mr. Backus was also missionarying and so was able to give but little attention to these duties. The work practically devolved upon Mr. Case and Mr. Osborne. The responsibility of executing the program was left largely to Mr. Osborne.

The delegates arrived Friday afternoon. On Saturday three automobiles, tendered by friends of the Lincoln Centre, carried a party of twelve sight-seeing. This itinerary will be spoken of elsewhere, but we wish to call editorial attention to the gracious courtesy extended the delegates on behalf of the University of Chicago. Dean Shailer Mathews and Prof. Gerald Birney Smith, of the Divinity School, received the delegates and showed them around, after which the party was joined by half a dozen or more members of the faculty, among which were Doctors Henderson, Small, Foster, Vincent, Burton and others, in a sumptuous luncheon. At the close of the luncheon Dean Mathews, in the name of the President, extended to the foreign delegates the welcome and courtesies of the University. On Sunday morning Dr. John Hunter, of Glasgow, preached to a large and delighted audience at the Lincoln Centre. Professor Montet, Dean of the Protestant Theological School of the University of Geneva (Switzerland), preached in Dr. White's pulpit, the People's Liberal Church in Englewood, and Rev. V. D. Davis, Editor of the *London Inquirer*, preached at Unity Church on the North Side in Mr. Hawley's pulpit. In the evening there was a real fellowship meeting held at the Lincoln Centre where a large audience was gathered. The opening services were in charge of Mr. Osborne and Mr. Jones presided. In addition to addresses by the foreign delegates, Mr. Hawley of Unity Church and the Rev. Mr.

Allais, pastor of the French M. E. Church of Chicago, took part. The addresses at this meeting will be reported elsewhere, with the exception of Dr. Montet's brief plea for John Calvin, setting forth his claim to the respect and gratitude of the liberals of the twentieth century. The severities in his life were incidents in the times; his love of liberty, his independence and sense of providence, belong to all times. As Dr. Montet's plea for Calvin will find its way into print entire in due time, UNITY desists from further interpretation at the present time.

Perhaps the most unique feature in this postscript was the Monday noon lunch, as guests of the Outlook Conference, a quiet, scholarly group of progressive ministers inside the so-called orthodox churches, who on this occasion threw open their doors and received as their guests not only the foreign delegates but the resident pastors of the Unitarian, Universalist, Independent and Jewish churches. The luncheon was served in one of the rooms of the Y. M. C. A. building, which was crowded to its utmost capacity. Some fifty ministers broke bread together, representatives of the Chicago University, Baptist, Presbyterian, Congregational and the unorthodox churches sat down together. Professor Foster, of the University, was called upon to preside and after the luncheon graciously presented the foreign delegates. Guests from Seattle, Kansas City and nearer home were called upon. Professor Montet spoke in French and Dr. Loba, of the Evanston Congregational Church, felicitously interpreted his words in English. Dr. Hunter here, as elsewhere, carefully prepared his address beforehand and we are able to print it. Of Mr. Davis' charming address, full of kindly fellowship and lofty spiritual earnestness, we can give no report; neither can we of the kindly and felicitous words of the presiding officer, Professor Foster. Altogether the noonday luncheon was but another significant suggestion of that fellowship that is almost here,—the fellowship that will discard the technical differences and the historical traditions, find joy not only in communion of thought but in a shoulder to shoulder enthusiasm in common tasks, the facing of common obligations.

After luncheon the delegates were shown the marvels of the Corn Show, and in the evening the program came to an end in a reception given at the Abraham Lincoln Centre.

The informal leave-taking in the evening at the Lincoln Centre, addresses which followed the handshaking and inspiriting song by Miss Jennie Johnson and preceded the coffee and chocolate are of course unreportable. Dr. George F. Shears spoke for the laity of Chicago and the Lincoln Centre. Dr. Montet released from the thrall of a foreign tongue glowed with kindliness and found all hearts in the Esperanto of the kindly eye, the playful countenance and suggestive gesture. Immediately following him his fellow countryman, the Rev. Mr. Allais, pastor of the French Methodist Church, rendered the speech in graceful English.

Closing words were spoken by Mr. Davis, of London, and they were words laden with tenderness, grace and the holiness of large views and high purposes.

By midnight Dr. Hunter and Mr. Davis were in their Pullman berths facing eastward and early next morning Dr. Montet was hard after them.

This was indeed a tiny postscript to the great Boston Congress, but it was a real congress which quickened hearts, clarified heads and disintegrated barriers.

Bless them for coming! May all good graces wait on them wherever they go! The peace that belongs to the children of God is theirs.

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## The Sunday Evening Congress Meeting

MR. JONES AS CHAIRMAN, HELD AT THE LINCOLN CENTRE, CHICAGO, OCTOBER 6, 1907.

Stenographically reported by Miss M. M. Leppo.

There are two great words that are moving the religious heart of this age,—one is Fraternity, the other is Universality. Nothing more significantly marks the growth in piety as well as the growth in intelligence than the ever widening circle of brotherhood. And this ever widening circle of brotherhood rests more and more securely upon the ever deepening sense of the universal elements that are found in all forms of faith and ritual. The universalities of religion break upon the devout heart like a psalm of thanksgiving when we find how superficial are the labels, how accidental are the doctrines and the dogmas that divide, how absolute and eternal are the universalities that unite. The sense of the overhanging providence, a sense of the undying aspiration, the yearning for the communion of the mortal with the Eternal—these constitute the central spring of faith and hope which make vital all forms and all names.

And so it is with great joy that I tonight welcome to this platform the representatives of what in our superficial way we may call differing forms of faith; it is with great joy that I welcome to this platform representatives of far disant and far removed peoples. Here tonight we welcome Scotland, England, France, and that new world on this side of the Atlantic.

Two years or more ago the Presbyterians of Geneva inaugurated a movement which was carried to a successful issue by which they dedicated what is known as the Expiatory Monument to Michael Servetus; he who was put to death, burned at the stake, with the consent if not through the direct activity of John Calvin, the founder of Protestantism.

The other day in Sanders Theater, Cambridge, Mass,. an immense audience of Unitarians and other liberals voted with almost unanimous enthusiasm to take part in the erection of a monument to John Calvin, which is to be dedicated in 1909, when occurs the fourth centennial of his birth. Here we have it: Four hundred years ago John Calvin, in the name of his Lord, caused to be burned a man who laid the foundation and represented that movement of thought which came to be known as "Unitarian." At the end of 400 years the Presbyterians erected an expatiatory monument in honor of the martyr, the first martyr in modern times, of the Unitarian faith, and now these last days, in Massachusetts, in the New England of today, the Unitarians unite in a movement that will erect a fitting monument to John Calvin. And the splendid thing about all this is that the Expiatory Monument to Servetus was born out of the latest conviction and

faith of the Presbyterians, and the vote to build a monument to John Calvin was born out of the love and loyalty of the Unitarians. They have a right to join in the quadro-centennial celebration of the great John Calvin. They are persuaded, as every student of history must be, that the mistakes of John Calvin were the limitation of his time and his age, while the faith of John Calvin represented that undying bequest which bloomed into our lives and into our freedom.

The first speaker tonight is one who, without stretching the figure, may well be said to stand in John Calvin's shoes—the Dean of the Theological Seminary of Geneva, Switzerland, which seminary and theological school was founded by John Calvin. Professor Montet, of Geneva, will give us only a little fragment of what is a rounded study of John Calvin and his relation to modern times.

(The address of Professor Montet is omitted for reason indicated in editorial.)

THE CHAIRMAN: I have said that next to Michael Servetus, who was willing to be burned for an idea, I honor John Calvin, who was ready to burn him, and I rejoice in my Calvinistic inheritance. And to you of my own people, I give notice. I shall give you a chance to join in the contribution to erect this monument which ought to be, as the speaker has well said, representative of the loyalty and the vigor of the civilized Christian world.

Four years before John Calvin was born, in an out-of-the-way corner of France, was born in rugged Scotland another John—John Knox, who by strange weavings of history became companion in arms with John Calvin. The two Johns are inseparably connected in history. Both of them have written their names deep, not only in the story of Presbyterianism but in the story of Protestantism and the civilization which belongs to it. Another John is to interest us—John Hunter, of Glasgow.

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## THE COST OF PROGRESS.

The text of the very few remarks I am to make this evening is the following two lines from one of James Russell Lowell's poems—

> "Thoughts that great hearts once broke for
> We breathe cheaply as the common air."

The blessing of living in the twentieth century, surpassing all the centuries which have gone before it in the thoughts and things which make life worth living—do you ever muse on what it has cost? Men are but little aware at what a great price their emancipation from barbarism and semi-barbarism has been purchased; they but faintly realize what has been paid for the simplest utilities of civilization. It is a problem, indeed, which many people never seriously consider at all. They exalt in their superiority over other generations, forgetting how they reached to this superiority. In their foolish pride they sometimes ask to be taken for what they are in themselves, as if they had no past, no ancestry; as if they were nobody's children and heirs; as if they stood isolated and alone. But take from them what human society has given them—what ages of toil and struggle and suffering on the part of their fellows have given them, and they would be little more and better than naked savages of the woods. The real men, living the life of men, rejoicing in the blessings which they prize as citizens of the United States, are the heirs of ages; their existence made such as it is today by the magnificent gifts which have come to them from God through their fellows.

The principle or law of life, which we find perfectly exemplified in the Cross of Jesus Christ, flashes its revealing light all along the pathway of human history. Sacrifice is the law and measure of true progress everywhere. Men have only been able to put away sin, semi-human conditions, ancient wrong and outrage by the sacrifice of themselves. All the great epochs of human development are full of dark and bitter passages of strife and suffering. When we think about them and all that they have brought us, our language becomes inevitably sacrificial. Our opportunities and privileges, we say, have been bought with blood.

And all the safeguards of our civilization; our securities against storm, pestilence and disease; all the things which mean to us safety, comfort, enjoyment, meant to those who went before us hardihood, patience, heroism and sacrifice. In a work on political economy published not long ago by an eminent French professor, it is shown at length that every mile of railway has cost in its construction, on the average, one human life, and that the operation of every hundred miles costs five or six lives every year. The 600,000 miles of railway now built in the world cost, to run them, from 30,000 to 34,000 lives annually. Now, that is but a single item of the price at which we have everything that is worth having. The records of human invention abound in similar costly items. Steam and electricity have not been put into harness without the destruction of many lives in the experiments which led the way to success. Thousands and thousands have perished on the seas in the process of learning how to make navigation safe. Nearly all the good things we take as a matter of course have come to us by the way of the cross—wearing crowns of thorns, and borne up on sacrificial woes.

A gentleman watching a designer at work in a great factory asked him, "How long have you been learning to do that?" The man replied, "For at least 600 years. So long ago the first of us began to design, and we have been improving ever since." And so it is with most things. It is little, very little, that one generation does for itself. Drudgery—hard, painful drudgery—must be gone through in order that we may live,—and gone through by men who have the smallest share in the profit or the convenient and comfortable results of their own labors. Society as we know it is upborne by those who work down in the depths and sow in much discomfort and privation what we reap in comfort and peace.

And what I have said is as true of our intellectual blessings and agencies of culture. How impossible it is to reckon up the cost of the learning of the ages, the struggle and pain of brain and heart, the discipline, the courage, the patience, the sacrifice, that have furnished us with our knowledge of things and with our opportunities of culture. Thoughts which are part of the mental atmosphere we breathe were once but dim ideas, blindly groped after, fugitive insights, fitful gleams of perception breaking through thick clouds.

All great discoveries have come slowly and painfully, and the clear and settled knowledge of today made possible by all the blunders, delusions, credulities, the half-truths and rejected theories of yesterday. What discipline of mind and heart and soul lies behind what we call literature—the literature which is the interpretation of life! It contains the experience of the race from the beginning, and it has taken all that experience to produce the thoughts and sentiments which impress or delight us in the books we read. Our best books are the fruit of the intellectual and moral strivings of

many generations. Upon them there is the invisible pressure of all history. They are full of the words which one of your own poets thus describes:

> "Words which have drunk transcendant meaning up
> From the best passion of all bygone times,
> Steeped through with tears of triumph and remorse,
> Sweet with all sainthood, cleansed with martyr fires."

And what I have said about our civilization and our culture is true of our religion. Let your mind, your imagination, try to reckon up the price which has been paid to make possible, say, the service of worship and teaching in which we are engaged in this building today. It is said that the unity of Nature is so perfect that to answer the question why a pebble lies so high on the sea beach, and not one inch higher, the whole laws of the world must be known, and the whole area of nature surveyed. It is the same, but still more wonderfully and subtly true in the world of religious thought and life. To tell you why this word and not that word is spoken in this church today, would take one back in his researches to the very beginning of things. Because other men worshiped stones, serpents and powers of earth and air, and found out the inadequacy of all such worship, it has been possible for us to join this Sunday in the worship of the one God, from whom and to whom and in whom are all things. To our truer and larger and lovelier faith, all the aspirations, the hopes, the fears, the trusts, the doubts, the questionings, the credulities, the truths and errors of the past have contributed something. Not out of easy experiences, but out of long and bitter tragedies, have come the psalms and prayers of our Christian worship. It has cost many a groan to make possible the sweetness and gladness of our hymns; long ages of heartache and tears of blood, of agonizing fear and noble daring, of exceeding sorrowfulness even unto death, to make Jesus Christ and all that Jesus Christ stands for, the center of the religious life of the world—Infinite Justice, Mercy, Goodness, Fatherhood — our highest thought of God.

> "Honor to those who have failed
> And to those whose war-vessels sank in the sea."

The history of religion is just the history of human development and progress. The Divine realities were the same yesterday as today, but man is the child of growth, and the history of religion is the history of man's growth into the true feeling and thought of God. The growing life of man means growing vision, deeper insight, increasing knowledge, the rising of his feeling and thought to a more spiritual level. The great Christian things could not be revealed to man till they were revealed in man—till life took on what we now call the Christian quality and aspect.

The study of comparative religion has attained to great proportions in our time, and while we must not interpret and judge religion as some are inclined to do, by its earlier and ruder forms, but by its essential quality and most perfect expression, we must ever bear in mind that the earlier were necessary to the later forms, and that without them we could not have reached this latter day glory of faith and hope. The whole scheme of the religious education of the world is to train men by the visible till they are able to trust the Invisible, by the temporal till they are able to rest in the spiritual and eternal. Images shaped and then broken, altars raised and then thrown down, the worship of the primeval world, the worship of Egypt and Greece, of Persia, of Israel, were not only human attempts to draw near to God, but they prepared the way for diviner things. Every inadequate conception, failing theory and broken hope led the world a little nearer to the religion in which the best desires and aspirations of all nations are fulfilled.

The slowness and the cost of progress are perhaps as strikingly revealed in the field of religious revelation as they are in that of civilization, in the religious as in the physical and intellectual development of the race. What we describe as revelation is not an act that could be done once for all, but a process, and a long process, which, before it can produce its effect, at least upon a whole people, requires line upon line, precept upon precept; requires the education of joy and sorrow, of vision and the loss of vision, of possession and of want, of pride and of humiliation,—weary years and ages of the moral and spiritual discipline. If anything is to be learned with certainty from the story of the ancient Jewish religion, it is the minuteness of the agencies employed by Providence and the innumerable generations through which those agencies were applied and reapplied before any one of God's lessons was fully taught and fully learned. When one realizes even dimly what these long stretches of national discipline involve, how generation succeeds generation with the same unfulfilled, unsatisfied longings and aspirations, one can understand better perhaps the meaning of the saying, "In your patience ye shall win your souls"; in other words, that it is by the slow deepening of a few great thoughts and lessons and attitudes of the mind and heart that the character of man is gradually prepared to receive new illumination and new life.

We often suppose because a thing is simple that it has been easily reached, but true simplicity in thought and in life is not a starting point, but a goal. It is ever, for example, the tendency of physical science to simplify the manifold and complex operations of nature. It reduces them under a few laws and makes us wonder that all the rich and infinite variety which we see in the universe should be due to the operation of two or three principles, perhaps no more than one principle. But this simplicity was not an early inference of the student of nature. When men first began to observe and reflect they saw no unity anywhere,—the world was a vast number of separate provinces, light and darkness, heat and cold, wind and storm, all appeared to be the gigantic play of separate and contending forces. It is the same in religion. Genuine progress is ever towards greater simplicity. The religious principles which to all appearances are the simplest, are the outcome and result of long ages of religious questioning and striving, of religious culture and experience.

Great and living ideas are painfully slow and complicated in their development, and it often seems as if men must experience all their immaturities, exaggerations and perversions, before they can see them as they truly are. Such, at least, has been the fate of the great Christian ideas. It has taken the strifes and controversies of the nineteen centuries to reveal, and that dimly as far as many are concerned, the simplicity that is in Christ. The mythological and theological growths which have gathered around him are passing away, and we are beginning to discern what is the essence of his religion, what the spiritual and eternal significance of the revelation of God in Christ. So far from leaving Jesus behind, it might be said with truth that we are just getting within sight of HIM. And that we have clearer light and better understanding of the Christian ideas and of the Christian spirit; that we are able to put into the great words, God, Inspiration, Revelation, Incarnation, Atonement, Salvation, Immortality, Eternal Life, meanings much deeper

and grander, tenderer, more universal, more human, more divine,—that we have escaped from the limitations, the terrors and despairs which religious men of former days knew; that we can think more justly and generously of God and deem no trust in him too great and no hope too good to be true—all this vast good has been obtained for us at a terrible price. It is ours because men of other days were willing to be misunderstood, willing to stand alone, willing to sacrifice peace of life in order to be true to their convictions and ideals and to help on the world and the Church. Once more I ask you to consider what it has cost to make possible the religious worship in which we are engaged in this church today. Freedom of thought, freedom of conscience, freedom of worship, religious enlightenment and progress—at what a tremendous price all these things have been secured for us! That we might have them, prophets prophesied, brave men suffered, martyrs died and a long procession of faithful souls did not count dear unto themselves the sweetest and most precious things of life. It makes one sad and ashamed to review the bigotries and persecutions of ecclesiastical history. To what purpose is this waste? Ask those easy souls whose religion is no more than a fashion, a Sunday custom, a propriety, an opinion, a languid interest in music and ritual, as they survey this mystery of human progress—how it is by the way of prisons and fires, crosses and scaffolds, the march of faith goes on. To what purpose is this waste? they ask, as age after age the champions of oppressed ideas and aspiration lay down their lives in Roman amphitheaters, in the dungeons of the Inquisition, amid the flames of Smithfield, on the moors and hills of Scotland, in the foul prisons which decimated the Puritans in the graves round Plymouth Rock? To what purpose is this waste? they continue to ask as they find men in these latter days sacrificing worldly interests and prospects, injuring themselves, marring their lives, putting far from them ideals of comfort and ideals of culture, living more or less lonely and isolated lives, determined at all cost to be true to the faith that is in them.

Do we reflect with sufficient gratitude to God and man on the great price which has been paid for our larger interpretations of religion and our larger opportunities? We talk finely about our light and liberty, about our wider ideas and outlooks; but how came they to be ours? They were obtained for us through the passion and pain, the losses and sacrifices, of men who were loyal to their vision and their convictions, to their principle and faith; men whose faithfulness only grew greater when persecution swept over them, men who thought sacrifices of time, property and money the smallest sacrifices they had to make; men who preferred truth and right, a good conscience, the praise of God before all things; men who could not be bribed, could not be cowed, could not be flattered, could not be tamed; men who could not dissimulate, could not play with sacred words nor natural interpretations, could not speak with a double tongue; men who could suffer and die, but could not lie.

Bear in mind this: that much is required of those to whom much is given. It is not enough that we rejoice in and be grateful for our heritage of blessing. Our gifts and opportunities bring with them serious obligation. Great historic gains have been lost through the unfaithfulness and failure of men. We must not trust to what we call the spirit of the age. The spirit of the age, if it is a true, a noble, a liberal religious spirit, is not an impersonal and abstract thing; it is just the spirit of the best men—your spirit and mine if we are true men. Unswerving fidelity is required of us. Let us expect and demand great things of ourselves in the way of service and sacrifice, and seek to be not merely receivers of blessings, but also givers of blessings.

THE CHAIRMAN: In my childhood there was a much worn volume of poetry, loved and familiar, a volume of poetry in a language that but few in this audience could understand, written by the old bard preacher in the traditions of my father's and mother's church—the poems of David Davis of Castle Howell. I remember how the lines drew tears to a father's eyes and how in the days of darkness and suffering they brought consolation and comfort to a weary mother. I dare not let my imagination attempt to pierce the veil; I find such exercise dangerous and unprofitable, but if it is possible for father and mother from the heights of peace and glory to look down upon this scene tonight I am sure it would give them transcendent joy to see and hear in this place their son introducing a great grandson of their bard preacher. Such is my unspeakable privilege tonight. He stands in the catalogue as from London; you may think of him as editor of an English paper, and that is well; but I shall think of him as the product of that love of Welsh independence, of Welsh pioneering of liberal thought, which makes him and me common heirs of those old Socinians of Wales.

ADDRESS OF REV. V. D. DAVIS, OF LONDON.

I must not speak to you, friends, of those old memories, but it touches me very deeply to hear them recalled to you as they have just been by the minister of this church.

We three who have the privilege of speaking to you here tonight have come along from Boston as three of those who took part in the International Congress of Religious Liberals which met there last week. That is the fourth gathering of the kind, which has been held every two years since the foundation of the International Council, of members of many churches, gathered from many lands in the spirit of freedom and aspiration after truth.

The first meeting was held in London in the opening year of the century. We then met at Amsterdam, in Holland, that cradle of religious liberty, two years ago in Geneva, of which Professor Montet has spoken tonight, made illustrious by the name of John Calvin; and all that grew out of his influence grew in the spirit of a fearless and devoted manhood which, in spite of the persecuting spirit of that age, did bring religious liberty to many lands. And this year we have met in Boston, and I trust that many of you have read or will read some of the papers and addresses which were given at that Congress.

What I propose to do in the few minutes given to me tonight is to speak of what this movement of religious liberals, this gathering together means, what it ought to mean in our religious life, what it ought to mean to the progress of religion and of fraternity in the world. The impression that one gains in attending such a gathering as that, hearing leaders of religious thought and life from various countries, meeting also members of the Oriental races in whom we find the same spirit working towards a larger vision of truth is that there is a moving of the Eternal Spirit in the hearts of men, appearing under many different forms and yet drawing all together into one great brotherhood.

We see that truth does take many forms, and sometimes I think people who find these various witnesses are apt to ask themselves whether after all there can be anything permanent in it, any reality which shall sur-

vive. They seem to be drifting away from the hold they had in former times when they thought theirs was the only form of truth. But when we come to think of it and see how it is a process of growth we get a firmer hold upon the truth. We look back over the long history; we see how in the childhood of the world men had childish thoughts of God, and many crude and cruel things have been blended with the religious life of man. Yet we are being led onward and the very fact that we are able to have any apprehension of truth should bring to us an absolute conviction that we are in God's hand. It is not of ourselves; we did not invent, we receive the vision, and can only receive it from the one eternal Source of all truth. We look out upon the external order of the world and the whole trend of modern thought in science brings us to the conception of unity, and of one underlying spiritual force beneath all the varying forms which make this marvelous universe. And we who can understand that, who can think of it, we are not merely a part of that unfolding external world; we see it all, we read the lesson, we see that at the heart of all there is order and purpose, there is One who *intends* that there should be this unfolding life, life for all living creatures, and, above all, for living souls, for those who can feel and think. We are not merely products of that process; we are children of the Eternal Spirit from whom all things come, and we are with Him and can watch even the process of our own growth, the unfolding of our own thought. And this is what I mean. That we find ourselves with God; we know He is leading us onward; He is giving us deeper conviction and larger vision of truth, and so we can be glad to think that soon we shall know more; that the old views of truth will be far behind us on this great pilgrimage of life, and we can rejoice that others also are being led forward, though by different ways, to the same great end. They may not be exactly the same stage of growth as we are; therefore they have not the same conceptions, but they also are in the hand of God. He is leading them and teaching them just as He is leading and teaching us. Therefore we have no bitterness and no want of sympathy, or want of charity, for those who hold different views of life and of truth and of religion. That is the great gladness of this modern time that the divisions of theological bitterness are being broken away. We know that we are all together in one great pilgrimage of life, led by one great Shepherd of our souls, the Father of our spirits, the teacher of all mankind.

That, I think, is the great lesson we are learning when we see how men of many forms of thought come together in the bonds of brotherly fellowship in these gatherings of religious thinkers of many lands. But it is not simply a matter of religious thought; it is a question of life. We have to be true, each one of us, to our own vision of the truth, knowing that it is given us by the Eternal Source of all, and glad that others have their vision, learning what we can from them, and by the sincerity and simplicity of our own lives teaching, if it may be, others also, that we may gather up a larger treasure of truth and share it with one another. But we shall have that conviction of truth the more firmly when we know that it is a matter not only of understanding but of righteousness of life; it is a matter of doing the will of our Father in Heaven; it is a matter of true citizenship in His kingdom. And we have the firmest grip of the things of God when we are doing the will of our Father who is in Heaven.

We find, every one of us, that we have our own place in this great order of the world—in our homes, in our city—whatever our work may be; and there are things in which we know we have to choose whether we will do the false or the true thing, whether we will do the mean or the generous, whether we will be base or whether we will be pure and honest and kind one to another. *There* comes in the calling of God to every one. We did not make this great law of righteousness, of holiness, of purity, of brotherly love. We did not invent the law; God has written it in our hearts; this is his calling to each one, and as we dare be true, true at any cost, to honor, to righteousness, to unselfishness, to purity, to good temper even, good temper in the things of ordinary daily life—we are attending to that divine voice which is within. And as in all simplicity we learn the meaning of obedience, of following the light, of being true at all cost, we know that we are in God's hand, that he is holding us in life, he is leading us in his own true way. So there comes to us the Witnesses of the Spirit.

I must not go on to speak of how in our own thought and experience of life we find that this witness in our own hearts answers to all that is true and noble in the best of human life; how it answers to the grace and truth in Jesus Christ; how we know that that is the true manhood and that his ideal of the kingdom is our ideal for the regeneration of the world. By that witness of the living God we also are and must be Christian men and women. So God speaks to us and calls us into the fellowship of Christ. That we feel to be our own calling, even while we know there are others of distant nations who are being led in other ways. The highest truth is in the secret of unselfishness, of pure living, of brotherly kindness, as it was in Jesus. There are those of us who may not be called by his name, but they will come into the same brotherhood and we shall find that we are all together in God's kingdom, doing his work, being led in his way. And we have to do it! We shall find the absolute conviction that this is the truth, as we realize that it is a matter of everyday life, the concern of everyone, whatever kind of work they have to do in the world. And the churches also must realize this if they would hold fast to their faith in this bewildering new life of the modern world. And as each one in his own place of duty finds in that doing the new vision of faith, and a new gladness of spirit, the old separations which divide the churches fall away of themselves. No one who is doing the Father's will thinks of these divisions, of these separations. The spirit of brotherly kindness, the spirit of hope, the spirit that hungers and thirsts for righteousness, fills his vision, and makes the true passion of his life. He can no longer fall out with his brother by the way, because he bears another badge, but all will be together in one fold, with one great ideal. Then will come to be realized that Church Universal, the church indeed of All Souls, the one Holy Catholic Church of all the children of the living God.

May we by his grace have our part in preparing for that happier day, glad to be together here already in such a fellowship, and to welcome others also, to know that we are being led by the Grace Divine, the eternal goodness of our Father.

ADDRESS OF REV. F. V. HAWLEY, OF UNITY CHURCH, OF CHICAGO.

I came not expecting to talk but only to greet our brothers from across the sea. I have though, it seems to me, learned a few important lessons which I gratefully carry away with me and which in a closing word I feel like trying to voice.

The first was that "no power can die that works for truth, thereby a law of nature it becomes and lives undaunted in its sinewy youth," unfading and eternal. If what our brother from Scotland said is true (and I believe it is), then we should be drawn together here tonight by the noblest sentiment of our human race—loving gratitude. Standing as we do upon a vantage ground enriched by the ministry of faithful souls, seeing that it has been through all the ages, vanished the rainbow arch of love that heroes lived and labored for; that their power to do and dare and bear and suffer is born of love immortal. I could not help thinking when Brother Hunter was speaking how all history must look on and hurrah whenever a man gets the right word in the right place, and I thought of all the stammering, blundering tongues that have tried and failed again and again, and the dead hands that have reached and reached for the things which now we clasp so easily and naturally. And I begin to think as the Christmas holiday approaches that I should see in the shop windows not merely little gewgaws, worthless toys, but I should see there the divinest sentiment of mother hearts and father hearts who perhaps one time forgot and were unkind or thoughtless and who remember the empty dresses and the tiny shoes and have to work it out somehow that some little tots somewhere should not be neglected or forgotten, and I feel when I think it all out that woe is me! and shame upon me! if I stand not firmly and cheerfully for the glorious things I have inherited from all the past.

The last speaker said that all these things are only symbols of the something back of them, beyond them, bringing them forward. If that be true, why should any of us ever again sneer or think lightly of the lowliest fetich worshiper before some rude idol. It is the same spirit at work in him that is at work in you and in me. Our great American seer had also his fetich, though it was the universe, when he said: It is all God. It is all symbolic of the something above and beyond.

In that great spirit surely the little minor tones and the little discords will unite and be helpful towards rendering it into harmonies most glorious. I want to stand as one willing to live and labor in a faith and hope and love that shall be something in excess of that which has gone before, because I think it ought to be. I thank you.

CLOSING WORDS OF REV. MR. ALLAIS, PASTOR OF THE FRENCH M. E. CHURCH, OF CHICAGO.

Dear friends, I do not think I make violence to the scripture when I quote our blessed Savior when he said that the prophets have desired to see these things and have not seen them. In our fathers' day a meeting like this was not possible. I am glad this evening that it is possible to have representatives of different religious bodies here to speak their views on this brotherly and inspiring occasion.

BENEDICTION.

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## The Theological Situation in Scotland

AN ADDRESS BEFORE THE OUTLOOK CONFERENCE AND THEIR FRIENDS OCTOBER 7, 1907, BY REV. JOHN HUNTER, D. D.

It is many years since Emerson said that no people at the present day can be explained by their national religion. They do not feel responsible for it. It is outside all their real thoughts and interests. That is still more true today. One of the most promising signs of the times in Great Britain is the increasing demand that is coming, from representatives of the older ecclesiastical bodies, for the closer conformity of their creeds and confessions and the language of their worship to the truth of things. Truth and faith have hitherto been too often sacrificed to the interests of organizations, to clerical ambitions, and to sectarian coherence and success. What the late Master of Baliol College, Oxford, Dr. Jowett, called the great schism of Jesuitism, the separation of religion from truth, cannot be fairly described as peculiar to Jesuitism. It may be found more often in all the churches. When John Macleod Campbell, the author of the great and profound work on "The Nature of the Atonement," was tried and expelled from the church of Scotland for heresy, about the middle of the last century, the question was not, Is his teaching true? but, Does it conform to the standards of the Church? The question now goes deeper. It is, Do the standards of the church conform to fact and truth? It is the creeds themselves that are now on trial. Much has been gained when the churches are realizing that the dogmatic expression of their faith requires to be revised and changed, and that it is their duty to submit their creeds to the adjustment which the ever-growing knowledge of truth demands.

In Scotland we have been living through what coming generations will characterize as a theological revolution. And the change is even far greater than the surface shows. The gulf between the old formulas and the educated religious mind of the country is growing wider every year. Just before I left home a book was published containing articles on the present theological situation, written by twenty representative ministers of both sections of the Presbyterian church of Scotland,—articles which have made it plain even to the man in the street that the Westminster Confession of faith has no longer any vital hold upon a large number of those who nominally accept it and subscribe to it. It does not represent their attitude of things and does not tell their real belief. It is held provisionally and for ecclesiastical purposes—not for personal use or reliance. They may justify subscription to it as the historic creed of the church and the putting into effect of the old doctrine of accommodation, but its ruling ideas are as little theirs as they are those of this modern age. Instead of calling it their confession of faith, or the confession of the faith of their church, it would be better to call it just what it is—a confession of things formerly believed or a body of 17th century theology. Sacred and interesting as a monument of the past, it is now almost empty of living value. The writers of the articles to which I have referred have made it abundantly clear that in their judgment new knowledge has made necessary an entire reconstruction of many traditional opinions, and an elimination of certain dogmas, which are either wholely mistaken renderings of facts and truths or such crude interpretations of them as to be relatively false.

The Act of Parliament of 1690 ratified the Westminster Confession as the confession of the Church of Scotland, and so long as that Act remains in the Statute Book, or the church remains in connection with the state, the church cannot revise the confession or alter it in any way—though it has now the liberty, and is at present using it, to frame a formula which will determine the relation of the individual minister to the confession, and give relief from the old and now intolerable burden of accepting the confession as the confession of personal belief. Change of subscription will of course put an end to much insincere conformity and strained interpretation, but it can do little or nothing

toward a confession of the present faith of the church. It will simply attest that the existing creed is less in force, but it will not secure from the church a sufficient testimony to the Christian truth it now holds. It is also of no use to say that the creed is signed for "substance of doctrine" when the substance of doctrine is the very question at issue. A confession which does not contain (as we have been told by eminent Presbyterian divines) "the core of the gospel" nor "one declaration of the infinite love of God to men," cannot possibly continue to be the confession of a living Christian church at the beginning of the 20th century of the era of Christ. The United Free Church of Scotland is not only at liberty to define its relation to the confession as it has done, but at liberty also to substitute a new and simple creed in its place. This it is not likely to do at least for some years. It is at present too busy with financial and other matters. But the time is more than ripe for change. A creed truly and simply Christian has been a long-felt want. For more than a century the greatest minds of the country, men like Hume, Burns, Walter Scott, Carlyle and George MacDonald, have rejected wholly or in part the theology of the Westminster Confession. A new theology—no hasty, unripe, unmellowed product—has been slowly growing in our midst these many years. Prophets, thinkers and saints like Edward Irving, Thomas Erskine, Macleod Campbell, Alexander John Scott, Alexander Ewing, Robert Lee, Norman Macleod, James Morrison, John Tulloch, John Caird, Robertson Smith and A. B. Bruce, have contributed to its development and their influence keeps it thoroughly and profoundly Christian,—evangelical in the best sense. It is the real though unwritten creed of the best and most thoughtful of the clergy and laity. It is the new thoughts of God and Christ and man, of inspiration, revelation, atonement, salvation, of life here and hereafter, which are preached from hundreds of pulpits in Scotland every Sunday, and not the thoughts which the confessional fathers cast into a set of rigid forms from which it was expected that no future age could possible escape. It is not good, however, that there should be this wide and ever-widening gulf between the living faith of the church and its traditional creed. It is not good that its ministers should have to keep up a pretence of believing in formularies which do not have their innermost assent and from which the reality has departed. It is time that the two great Presbyterian churches of Scotland were prepared to hang up their heavy armor on the wall and to go forth to meet the coming time in the irresistible simplicity of Christ, by which alone I believe religion can prevail in these modern days. The church which has not full freedom to lead in the paths of Christian progress has abdicated its most sacred function as a spiritual teacher and guide. Liberty of prophesying is an essential Christian institution, and the real and whole power of the pulpit lies in its veracity and earnestness. Temporalities, secular, social and ecclesiastical advantages, are dearly held if the holding of them means the bondage and restraint of the ministry, the church and the gospel.

There is a deeper and more serious evil than the schism which ecclesiastics are forever lamenting. It is that which makes schism or separation a necessity and duty to men who wish first of all to be loyal to Christ and to think and teach, worship and work, according to His Mind. In religion almost every reforming and progressive movement has been possible only by making a new beginning. Is it to be always so?

I have been, for the larger part of my public life, a most unwilling nonconformist and a hopelessly undenominational person. The nonsubscribing and independent position is the only one in the present state of things which I can honorably hold. I, and many more similarly situated, would rejoice to see the Presbyterian Church of Scotland (established and free) reconstructed on a simple Christian basis, "founded," as the late Dr. Robert Lee once expressed it, "on more comprehensive and catholic principles, of a less sectarian character and spirit, and better adapted to the present state of society and the wants of men."

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Following the address by Dr. Hunter, Rev. V. D. Davis said how much they three who had come to Chicago as members of the International Congress of Religious Liberals appreciated the warmth of the welcome with which they had been received. For his own part he confessed that when he came to America he had not the least wish to see Chicago, but now he was thankful to have come. He was deeply impressed by the greatness of the work that was being done in that city for the higher things of life. The great chain of parks and the beautiful boulevards, and the play grounds for the children were witnesses to that endeavor, and they had been shown also a glimpse of the University Settlement and of Hull House and were aware of the high purpose which inspired such work. They must feel, he thought, that a great part of the best religious life of the time was now outside of the old church connections, and the churches ought to realize that fact, and confess that in this great movement for social betterment, for the uplifting and ennobling of the common life of the people, the Holy Spirit of God was at work. If they would make the gospel of the living God and of His Excellence effectual once more, and gain the hold they ought to have upon the people, they as ministers must realize that in those endeavors of social regeneration was the work God wanted them to do. The churches ought to be the inspiration of that work, and he believed many of them felt the call.

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### Humor

*Humor dwells with sanity, and common sense, and truth.—Bishop Brewster.*

Humor dwells with sanity,
  Truth and common sense.
Humor is humanity,
  Sympathy intense.

Humor always laughs with you,
  Never at you; she
Loves the fun that's sweet and true,
  And of malice free;

Paints the picture of the fad,
  Folly of the day,
As it is, the good and bad,
  In a kindly way.

There behind her smiling mien,
  In her twinkling eyes,
Purpose true is ever seen,
  Seriousness lies.

Hers the tender mother's touch
  Easing all distress;
Teaching, e'en though smiling much;
  Moulding with caress.

—*John Kendrick Bangs in Putnam's Monthly for October.*

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Be patient a little longer. By and by, in our hushed and waiting chambers, each in his turn, we shall hear the sunset gun.—*Roswell Dwight Hitchcock.*

## THE CONGRESS OF RELIGION

*Have we not all one Father? Hath not one God created us?*

REV. C. A. OSBORNE, Secretary.

**To whom all contributions for this Department should be sent.**

### Tidings from Europe

Our guests from over the sea arrived in Chicago and gave us several days of delightful and inspiring fellowship. On Saturday Drs. Hunter, Montet and Davis were taken for an automobile ride about the city to Lincoln Park on the north, to the University on the south, and west through Jackson and Sherman Parks to Davis Square—the inspiring bit of cleanness and beauty, of trees and sunshine, maintained in the midst of the Stock Yards squalor by the South Park Commissioners, and to the University Settlement presided over by Miss McDowell—the well-known philosopher and guide of the stock yards magnates, as well as the genuine friend of the ignorant, the poor, and the suffering laborers, and then again on to the Hull House and the quiet presence of Chicago's "most eminent citizen," as well as the founder of the Social Settlement movement in America, Miss Jane Addams. As an escort to our friends from abroad Rev. Wm. Covert of the Forty-first Street Presbyterian Church, Rev. Willard B. Thorp of the South Congregational Church, Rev. L. D. Case of St. Paul's Universalist Church, Rev. F. D. Hawley of Unity Church, Jenkin Lloyd Jones of Lincoln Centre and Rev. C. A. Osborne, the Congress secretary, joined the automobile party; later Miss M. E. Hawley, of UNITY's "Foreign Notes," who attended the International Congress at Boston and was able to converse in French with our friend from Geneva, was picked up at the Crerar Library and contributed to the enjoyment of the occasion. At the University we were met by Dean Shailer Mathews whom Pres. Judson had delegated to act in his stead as the latter was called out of the city by a previous engagement. After an inspection of the Campus and the magnificent buildings, with which Chicago University is enabled to compete even with the institutions of a century's greater age, the party was conducted to Hutchinson Hall, which is modeled after Christ Church, England, and is one of the most beautiful and inspiring halls on this continent, and sat down to lunch with Professors Mathews, Gerald B. Smith, Albion W. Small, George E. Vincent, A. D. Parker, George B. Foster Burton, Theodore Soares and Dr. C. R. Henderson, representing the University Faculty.

Sunday morning Dr. Hunter held the wrapt attention of a large audience for nearly an hour as he spoke of the danger that a man should forget God and summoned his hearers not only to an abiding faith that God is, but to the more needful and only availing experience of a fellowship with the Great Companion. Prof. Edouard Montet also spoke to a large audience at the People's Liberal Church in Englewood, as did Rev. V. D. Davis at Unity Church on the North Side.

Sunday evening at Lincoln Centre the auditorium was well filled as Prof. Montet spoke briefly of the work of John Calvin and invited his hearers of all sects to join in building a monument to the memory of the great reformer. Dr. Hunter spoke, as only those can well understand who have listened to him, of the cost of the religious liberty and freedom which our forefathers purchased and secured to us at such great service and sacrifice. This address and the one by Rev. V. D. Davis will be found elsewhere in this issue, as will also a report of the Monday meetings and the address by Dr. Hunter.

The Outlook Conference brought together about fifty clergymen of some ten different denominations and proved to be a most inspiring fellowship, as well as an opportunity for receiving the challenge and the benediction of the faith of our friends from abroad. As these words are read our honored guests will be on their homeward journey but they will have left us the truer, nobler, and more courageous, because of their messages and their friendships. We bid them all God Speed and Come Again! C. A. O.

## THE WATCH TOWER

*Watchman, tell us of the night;*
*What its signs of promise are!*

### The Week

*Criticises Federal Court.*

In a convention at St. Louis last week, in which fifteen states were represented by their attorneys general, Edward T. Young, attorney general of Minnesota, asserted that "It is time for the emancipation of the states from the unjustifiable interference with their affairs by the federal courts." The delegates are reported to have expressed approval of his assertion that the safety of the states was endangered by the exercise of authority on the part of federal judiciary which the constitution did not intend. The meeting was called by a committee, of which Attorney General Hadley, of Missouri, was chairman, for the purpose of discussing anti-trust laws, railway rate regulation and states' rights. Mr. Hadley joined in criticism of the federal courts and apparently would oppose the plea of President Roosevelt, made at St. Louis a few days later, for an interpretation of the constitution in relation to modern life.

*Standard Oil Pamphlet "All Wind."*

The story President Moffett and his assistants told to the grand jury failed to convince the latter that there was any evidence to substantiate the charge in the oil magnate's pamphlet that "practically all shippers" had accepted rebates. Although the jury reported to Judge Landis that Moffett could not "make good" the federal judge did not press contempt of court proceedings, perhaps thinking his position was vindicated already and the charge of the company sufficiently answered.

*Deep Waterway to Gulf.*

The convention at Memphis last week revealed a degree of interest in the project of a ship canal from the lakes to the gulf which will have no slight influence on the next Congress. The declaration of President Roosevelt that the administration would favor the undertaking leads many to expect him to champion the matter in his next message to Congress, both because of its intrinsic importance and because of its contribution to the solution of the railway problem.

*Footballs or Gold Dollars.*

The will of Miss Anna T. Jeanes, of Philadelphia, which leaves coal lands to Swarthmore College supposed to be worth $1,000,000, on condition that the institution abandon all intercollegiate games of football, puts a peculiar burden on the shoulders of the trustees. So far they have temporized by appointing a committee to investigate the value of the lands (and not report until after the season is over). Whether to have a new science hall and no football, or to "wear the rags of poverty" and the blessed privilege of the great heroic sport—this is the momentous question!

*National Corn Exposition.*

Chicago's Corn Palace is in full swing this week and both the inside of the Coliseum and the decorations within and without the great stores of the city demonstrate that "Corn is King." Following the offer of Mr. Allerton to give $1,000 as a prize for the fifty best ears of corn placed on exhibition, and the subsequent offer of the Vaughan Seed Company to pay $1,500 for the seed on these fifty best ears, there has been considerable interest aroused in the competition and splendid array of both stalks and ears. The latter in all colors from clearest white to deep orange and brilliant red have been brought from various quarters of the nation and an inspiring revelation of the quality as well as the quantity of the corn produced in this country is the result. One of the important features of the

exhibit is the demonstration of the quality of good seed and the method of determining the same.

*A Mere Bagatelle.* According to a recent press report one of the boxes of the Metropolitan Opera House in New York, formerly owned by the late Henry Barbey, was purchased by Henry Clay Frick, the Pittsburg iron master, for $100,000. Of course the only title Mr. Frick holds is the right to occupy this box whenever an entertainment is placed upon the stage, but in any other than a money mad age it might occasion some surprise that even a former partner of Andrew Carnegie should pay this slight sum for an unlimited opera ticket. The Romans used to dine on peacock's brains; is that the next stage in social progress or have new methods been invented by the prodigals?

*Church Conventions.* State and national conventions of the different churches were in session last week and are still being carried on as we go to press. The Methodists in Illinois had a notable gathering, the Episcopals in Richmond, Va., gave careful consideration to a more aggressive policy of church extension both at home and abroad, and the Congregationalists in Cleveland this week are considering and will probably permanently defeat the proposition to unite with the United Brethren and Methodist Protestants. In the Wisconsin Congregational state convention this week the proposed merger with the Baptists was under discussion, and grounds of hope for an ultimate union of the two denominations were found in the suggestion that the former substitute the consecration of children for their present method of baptism, and the latter recognize that immersion is a matter of form and individual preference, not of compulsion.

*General Booth in Chicago.* The white-haired leader of the Salvation Army was given a royal welcome to Chicago this week. Three great audiences—all the Colonial or the Auditorium theaters could hold—paid for the privilege of hearing General Booth tell of the achievements of the Salvation Army since he started it forty-two years ago. Given an LL. D. by Oxford recently, honored by all the great nations of the world, General Booth has done a magnificent work for humanity and is still an inspiring figure to see and hear.

## October

Soft and serene dost ever fall
  Thy sunbeams dipped in autumn's hue,
Sweet as the Siren lover's call,
  Thy breezes sing contentment true.

The laughing spring, the red'ning hills,
  And silent beauty everywhere,
Blend in a harmony that thrills
  My heart for thee, October fair.

Thy joys and plenty, plighted love,
  And vig'rous life—nor marred by care
Make strong my faith in things above,
  And be thou blest, October fair.

And as thou gavest me this life
  To sing and hope, to strike and dare,
When I have come to quit the strife—
  To rest—and said my parting prayer,

Bring me before the bar to stand,
  October, 'neath thy sky so clear—
Just take me gently by the hand—
  'Tis all I ask—and lead me there.

—*James C. Banks.*

"Now the joys of the road are chiefly these:
A crimson touch on the hardwood trees;
A vagrant's morning wide and blue,
In early fall when the wind walks, too;
A shadowy highway cool and brown,
Alluring up and enticing down,
From rippled water to dappled swamp,
The outward eye, the quiet will,
From purple glory to scarlet pomp;
And the striding heart from hill to hill;
The tempter apple over the fence;
The cobweb bloom on the yellow quince;
The palish asters along the wood;
A lyric touch of the solitude;
These are the joys of the open road
For him who travels without a load."

*Bliss Carmen.*

# THE HOME

**(Contributions for this department should be sent to Mrs. William Kent, 5112 Kimbark avenue, Chicago.)**

## Helps To High Living

SUN.—In the scales of the destinies, brawn will never weigh so much as brain.

MON.—Democracy in its best sense is merely the letting in of light and air.

TUES.—Compromise makes a good umbrella, but a poor roof.

WED.—The real will never find an immovable basis till it rests on the ideal.

THURS.—The only argument available with an east wind is to put on your overcoat.

FRI.—It is cheaper in the long run to lift men up than to hold them down.

SAT.—The misfortunes hardest to bear are those which never come.

## The Triumph of Forgotten Things

There is a pity in forgotten things,
  Banished the heart they can no longer fill,
Since restless Fancy, spreading swallow wings,
  Must seek new pleasure still!

There is a patience, too, in things forgot;
  They wait,—they find the portal long unused;
And knocking there, it shall refuse them not,—
  Nor aught shall be refused!

Ah, yes! though we, unheeding years on years,
  In alien pledges spend the heart's estate,
They bide some blessed moment of quick tears—
  Some moment without date—

Some gleam on flower, or leaf, or beaded dew,
  Some tremble at the ear of memoried sound
Of mother-song,—they seize the slender clew,—
  The old loves gather round!

When that which lured us once now lureth not,
  But the tired hands their gathered dross let fall,
This is the triumph of the things forgot—
  To hear the tired heart call!

And they are with us at Life's farthest reach,
  A light when into shadow all else dips,
As, in the stranger's land, their native speech
  Returns to dying lips!

—*Edith M. Thomas.*

But still for Summer dost thou grieve?
Then read our Poets—they shall weave
A garden of green fancies still,
Where thy wish may rove at will.
They have kept for after treats
The essences of summer sweets,
And echoes of its songs that wind
In endless music through the mind:
They have stamp'd in visible traces
The "thoughts that breathe," in words that shine—
The flights of soul in sunny places—
To greet and company with thine.
These shall wing thee on to flow'rs—
The past or future, that shall seem
All the brighter in thy dream
For blowing in such desert hours.
The summer never shines so bright
As thought of in a winter's night;
And the sweetest, loveliest rose
Is in the bud before it blows.

* * * * * * *

Dream thou then, and bind thy brow
With wreath of fancy roses now,
And drink of Summer in the cup
Where the Muse hath mixed it up;
The "dance, and song, and sun-burnt mirth,"
With the warm nectar of the earth:
Drink, 'twill glow in every vein,
And thou shalt dream the winter through:
Then waken to the sun again,
And find thy Summer Vision true!

—*Thomas Hood.*

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## THE FIELD

*"The World is my Country, to do good is my Religion."*

### Congress Notes

HOW THE CONGRESS OPENED.—"Glory to God in the highest, on earth peace, good-will to men." Such was the triple theme which, presented by Rev. Thomas R. Slicer, Edward Everett Hale and Booker T. Washington, reinforced and punctuated by appropriate music rendered by the Handel and Haydn Society, and hymns written for the occasion by Frederick L. Hosmer and Julia Ward Howe, wrought the great audience at Symphony Hall, on the opening Sunday evening of the Liberal Congress, to a fervor of inspiration and enthusiasm which not even the steady rain of Monday could seriously chill or quench.

But how it did rain on Monday! Throughout the day my chief consolation lay in the fact that many of our foreign friends would recall that it was no worse than the very moist reception accorded to us at Geneva in 1905. Here, as there, the lowering skies and steady downpour had little effect on the congressists. The devotional meeting in King's Chapel at 9 a. m. was well attended on this, as on the brighter mornings, and formed a beautiful prelude to the multiple activities and impressions of the day. Looking over the congregation for familiar faces, it seemed that most of the wearers of red badges belonged to the British delegation, but Mr. Jozan, of Budapest, was found among the number that first morning.

It was a happy thing for all concerned that the centers of daily interest lay in such close proximity. King's Chapel, Tremont Temple and the A. U. A. headquarters formed the vital points of a small triangle in and about which eddied the throngs which from the very first surpassed all expectation. King's Chapel—peaceful, historic, devout and dignified; the Headquarters with hospitable doors wide open everywhere, masses of beautiful flowers and greenery within, gay window-boxes without, and flags of the different nations inside or out, according to circumstances or the weather—no cheap, commonplace affairs were these last, but large, well-mounted masses of bunting whose graceful folds and perfect coloring made you recognize how beautiful each nation's flag can be, and ponder on the deep and, we hope, prophetic significance of their being thus grouped together; lastly, Tremont Temple, its vestibule and corridors swarming like an ant-hill, before and after sessions, its entrance flanked by great posters announcing to every passer-by the speakers and subjects to be heard within. There can be no doubt, I should say, that this prominent position on one of old Boston's busiest streets added much to the prestige and success of the Congress. Here was no scholarly seclusion, no social or intellectual exclusiveness: like General Booth the week after, we made our appeal and spoke our message where, so far as limitations of space would permit, all might hear.

Formalities of registration and ticket-getting consumed much time that first morning, for it was necessary to stand in line both at the Temple and at Headquarters; but in the meantime old friends from Amsterdam, Geneva, Paris and various points in our own land were met and greeted; so there was some compensation for missing the formal opening of the one day's session of the Biennial Unitarian Conference. It was not until 11 a. m. that I slipped by a side door into a rear balcony seat facing the platform and got my first glimpse of the great double-galleried interior of Tremont Temple. Ornate in itself, it was now profusely beautiful decorated with flags and bunting, and was gorgeous to behold. High up on the great organ, with its hanging lamps, the stars and stripes were effectively massed as a background for the promise: The truth shall make you free. The gallery fronts were covered by rich festoons of the red, white and blue, with a few appropriate texts; while from still higher up, long, radiating festoons were gathered to a center far aloft.

Such was the setting. On the platform were the president, Hon. Carroll D. Wright, LL.D., president of Clark College, Worcester, Mass.; President Eliot of Harvard; Rev. George A. Gordon, pastor of the Old South Church, and other notabilities; while on the floor and in both balconies only here and there was a single vacant seat visible. Rev. Paul Revere Frothingham was just closing his report as chairman of the A. U. A. Council, taking up some phases of the liberal outlook in religion and concluding that the truly divine religion was never so near fulfilment as today. He was followed

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by President Charles W. Eliot on the "Freedom of Churches in the United States as Regards Property-Holding and Self-Government," a subject not primarily of inspirational value, but one which it was thought might be of some practical interest to our friends from across the sea, where separation of church and state is now going on. It was a valuable paper for future reference, prepared with President Eliot's well-known clearness and accuracy. It formed an admirable foil to the address of Rev. George A. Gordon on "Faith as Affected by Freedom," though both formed part of the general plan to give our foreign guests a picture of religious conditions in America. This closed the morning session. The afternoon session, which I did not attend, continued the plan, comprising addresses by Prof. William W. Fenn, dean of the Harvard Divinity School, on "Our Free Churches in Relation to Theological Development"; on "The Good and Evil of Denominationalism," by Prof. F. A. Christie, of Meadville; on "The Separation of Church and State," by Hon. Marcus P. Knowles, chief justice of the Supreme Court of Massachusetts, and on "A United Liberal Church," by Rev. Marion D. Shutter, D. D.

On Monday afternoon the foreign guests went by invitation on a special train to Concord. Through the courtesy of the president of the International Council, your correspondent was permitted to join the party. This gave opportunity for much pleasant renewal of old acquaintance and forming of new, all the more perhaps because the persistent rain covered the car windows with so much moisture that little could be seen of the region we were passing through. Some one of the local committeee announced when Walden Pond came into view, and immediately there was a general rubbing of mist off the windows to get a watery and uncertain glimpse as the train sped by. It was trying to have but one chance to visit Concord, and that in a steady rain, but every one said better so than never, and good-naturedly made the best of it. So, too, did the good people of Concord, who came with their carriages, open or covered, to show their historic and literary landmarks. There was Miss Emerson herself, with an open vehicle, taking her quota of guests the rounds, as well as opening to us all the Emerson home. Next to her, I think, in point of interest was the driver with whom it was my good fortune to be seated. Think of a dear old grandfather, in his eighty-seventh year, coming to drive us about and wait in the rain for us to get out and linger here and there! "You look," I said to him, "as if you must have known all these people we want to hear about. "I did," he replied; "I knew them all." The road was from the station up the main street, past the Thoreau house, thence to the Minuteman and the cemetery, where each group, as it arrived, alighted and, putting up umbrellas, walked up a knoll to view the Sleepy Hollow graves. It was a suggestive sight to see this little company gathered from many lands, grouped about the last resting-places of America's most noted novelist, her hermit sage, while a turbaned native of India, bending forward eagerly, regardless of the rain, copied the inscription from the grave-stone of her famous seer.

Regaining our carriages, we were carried in the other direction past the last Alcott home and Hawthorne's "Wayside"; then, by a right-about-face, to the Emerson home, the lower floor of which was kindly opened to us.

The next stop was at the rebuilt First Parish Meeting House. In its ample parlors an open fire gave an attractive welcome, while tea and cake served at a number of small tables broke the company into groups not too large for sociability. After a pleasant half-hour our kindly drivers returned us to the station, where, with sunshine within, if not without, and packages of souvenir postal cards, we set our faces Bostonward.

There was a gradual let-up of the rain Monday evening, or the reception might have been something less of a crush. As it was, an overflow reception had to be arranged for in Channing Hall. The customary feature of these receptions, that of the welcome to the different groups of delegates, with responses from a representative of each group, was at the Somerset made particularly effective by the bringing forward of the appropriate flag and the playing of the corresponding national air by a women's orchestra as each speaker was introduced. Passing over, for the time at least, any details concerning these responses, I will close with an epigrammatic word from the Governor's welcome, which we arrived too late to hear from his lips, but which to the end of the congress was frequently quoted with approval by other speakers. The important point to emphasize, he is reported to have said, "is not the liberty of our religion, but the religiousness of our liberty." So mote it be.

M. E. H.


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